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THE MEMORIAL CHURCH AND BUILDINGS

UNITARIAN MEMORIAL CHURCH AND
PARISH HOUSE

THE
MEMORIAL CHURCH
AND BUILDINGS

FAIRHAVEN
MASSACHUSETTS

A Record of the Dedication Exercises
and
A Description of the Buildings

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THE TRANSFORMED ROCK

OUR mother earth, with stintless measure,
Yielded to art her priceless treasure;
To human hands of wondrous skill
She bared her bosom to the drill;
With breath of flame and voice of thunder
Her giant frame was rent asunder.

The iron pierced her loyal heart,
And tore her mighty ribs apart;
Then, from the travail of her throes,
Man with his sure divining rod
Reared slowly 'neath the vaulted sky
This temple to the living God.

O rock our childhood feet have pressed,
Within thy wide-spread arms we rest,
Beneath thy vaulted arch we tread,
With reverent mien we bow the head;
Inspired by faith we seem to see
The far-off mount of Calvary.

O rock! by sculptor's art redeemed,
Fling wide your gates, that all may see
The glorious lessons graven here,
Of faith and hope and charity.
Ring, chimes, your welcome to the world;
Your message send from shore to shore
Of peace on earth, good will to men,
Forever more, — forever more.

INTRODUCTION

HE church, parish house, and parsonage of the Unitarian Society of Fairhaven, dedicated on Tuesday, October fourth, 1904, form a group of beautiful buildings. They were erected by Henry H. Rogers as a memorial to his mother, Mary Eldredge Rogers, who died in Fairhaven on November ninth, 1899, in the eighty-ninth year of her age.

During the month of April, 1901, work was begun on the buildings, and the corner-stone was laid shortly after five o'clock in the afternoon of Monday, August fifth, of the same year. The speakers on this occasion were Rev. Robert Collyer, Rev. Minot J. Savage, D.D., and Samuel L. Clemens (Mark Twain).

The corner-stone, of Royal Blue limestone, rests in the east corner of the turret which forms the northeast corner of the tower. Within its copper box are the following articles: History of the Unitarian Church for fifty-seven years; list of deceased members and list of living members of the society; Fairhaven Directory; "Christian Register"; Fairhaven "Star"; New Bedford "Standard"; New Bedford "Mercury"; American Unitarian Association Year Book; account of the American Unitarian Association's seventy-fifth anniversary; report of the Unitarian Sunday School;

town report for 1900–1901; Snow's "Illustrated Fairhaven"; list of State officers; list of United States government officers; programme of service of corner-stone laying; church covenant and by-laws; photographs of old church and of all the pastors; schedule of architects and those in charge of construction.

The dedication of the parish house was on Tuesday, January sixth, 1903, when the seventy-third session of the Channing Conference was held in the new building. The address of dedication was made by Rev. Samuel A. Eliot, D.D., president of the Unitarian Association of Boston; and other speakers were Rev. Augustus A. Lord, minister of the First Unitarian Society of Providence, R. I.; Rev. Edward A. Horton, president of the Unitarian Sunday School Society; Rev. William B. Geoghegan, minister of the First Congregational (Unitarian) Society of New Bedford; and Job C. Tripp, who made the address of welcome on behalf of the Unitarian Society of Fairhaven.

This book contains a complete record of the exercises of dedication of the church and an architectural description.

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THE church is designed in the very latest phase of fifteenth-century English Gothic, commonly known as perpendicular, a style eminently appropriate from a sentimental point of view, in addition to its great charm from an architectural standpoint. In the designing of the parish building there has been a blending of the collegiate and the domestic architecture employed in England contemporaneously with the per-

pendicular, and in the parsonage the domestic architecture of the reign of Queen Elizabeth has been used as a guide. The walls of the exterior of the church and parish house, as well as the first story of the parsonage, are of granite, taken from Love Rock, a ledge near Fort Phœnix in Fairhaven, which has a very great variety of warm coloring, and the ornamental portions are all of limestone of a dark tone of color from the Royal Blue quarries in Indiana.

The church is one hundred feet long in the body, not including the projections, and fifty-three feet wide. The nave is thirty-two feet wide and seventy-one feet long, and the main aisle sixty-one feet long and six feet wide. There are thirty pews in the church. The chancel is at the west end, the organ divided and located at either side. A brilliant memorial window, representing "The Nativity," twenty-four feet in height, comprising five panels, executed by Robert Reid of New York, is in the west wall of the church, and opposite is a window of similar size, by the same artist, picturing "The Sermon on the Mount."

The architect of the church buildings was Charles Brigham of Boston, who also designed the Fairhaven Town Hall, the Millicent Library, and Mr. Rogers's home in Fairhaven.

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THE history of the church dates from November twenty-eight, 1819, when a number of persons, dissatisfied with the harsh and rigid Calvinistic doctrines of that day, met at the home of one of their number, and decided to hold a series of religious meetings, under the leadership of Elder Moses Howe, with a view of forming a church under the Christian order,

which in doctrine was mainly Unitarian, but in practice similar to the Baptist. The meetings created a deep interest and a number of citizens were baptized.

A church was organized November thirty, 1820, with forty-five members. On September fourth, 1821, Elder Charles Morbridge was ordained pastor. In 1830 there seems to have been a discontinuance of the services, but in 1832 interest was revived, and at a meeting January eleventh, 1832, it was voted to build the church which was situated at the north-east west corner of Washington and Walnut streets at a cost of $4800. It is now occupied as a public school. On December seventh, 1832, the society was organized with twenty-two members. Elder William H. Taylor of Fall River was the first pastor; and during the three years that followed more than one hundred people were admitted to membership. In 1841, William Miller, an expounder of the second advent doctrine, created a sensation. His preaching caused trouble, and thirty-three persons were dismissed. In November, 1842, Elder Stephen Fellows became pastor, and he was voted the rather uncertain salary of "all we can raise." In 1844 it was decided to engage a regular Unitarian minister, and Rev. Thomas Dawes was selected.

The following pastors have served the church: Thomas Dawes, 1844–1853; Courtland Y. De-Normandie, 1856–1869; Ellery Channing Butler, 1869–1872; Alfred Manchester, 1873–1878; James M. Leighton, 1878–1891; Don C. Stevens, 1892–1893; Herbert L. Buzzell, 1893–1896; William Brunton, 1896–1905; Frank L. Phalen, 1906.

THE FAIRHAVEN MEMORIAL CHURCH

EXERCISES OF DEDICATION

MORNING SERVICE

HE dedication of the Memorial Church took place on Tuesday, October fourth, 1904, a mild, clear, fall day. At nine o'clock in the morning the largest bell of the chimes was rung for twenty minutes, and a programme of religious and secular airs followed. At half past ten o'clock the chiming for the service was begun, and among the tunes played were "Holy, Holy, Holy," Duke Street, and Dennis, these three being included at the request of Mr. Rogers. The tolling of the large bell completed the morning programme of the chimes.

Within the church every pew was filled at eleven o'clock, when an organ prelude by Rheinberger, played by J. Wallace Goodrich, organist of Trinity Church, Boston, who sat at the organ on this occasion, marked the beginning of the exercises. The opening service,

read by Rev. William Brunton, pastor of the church, follows:

TO BE READ BY THE MINISTER

The Lord is in his holy temple: let all the earth keep silence before him.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship him, must worship him in spirit and in truth.

O magnify the Lord with me, and let us exalt his name together: for with him is the fountain of life, and in his light shall we see light.

THEN SHALL THE MINISTER SAY

In the holy quiet of this hour, let us draw nigh to him who heareth prayer; and let us remember that he listeneth more to our hearts than to our words. Let each of us bring an offering of penitence, if not of purity; of love, if not of holiness; of teachableness, if not of wisdom; of devout obedience for the time to come, if not the fruits of well-doing in the time that is past. And may we obtain mercy, and find grace to help in time of need. Let us pray.

RESPONSE BY THE PEOPLE (IN ITALICS)

Most mighty God and merciful Father, who hast compassion on all men, and hatest nothing that thou hast made: take from us all impurity of thought or desire; all envy, pride, hypocrisy; all falsehood and deceit; all covetousness, vainglory, and indolence; all

malice and anger, — everything that is contrary to thy will, O most holy God.

Lord make clean our hearts within us.

Enlighten our understandings, that we may know the greatness of thy love, the mysteries of thy kingdom, and the riches of thine eternal glory.

Hear us, O Lord, for our trust is in thee.

Assist us in all our doings with thy gracious favor, and further us with thy continual help: that in all our works, begun, continued, and ended in thee, we may glorify thy holy name.

Hear us, and give us thy peace, O Father in heaven.

Shed abroad thy love in our hearts, that we may love thee above all things, and our neighbor as ourselves, and be abundantly refreshed by the charity which never faileth.

O Lord, multiply upon us the blessings of thy grace.

Protect and bless our friends and kindred; and so fill us with love, gentleness, and forbearance that we may walk in our homes with a perfect heart, and have joy in each other which passeth not away.

O Father in Heaven, hear and help us, and keep us in thy love evermore.

Amen.

O God, who hast consecrated unto us a new and living way into thy holy presence, grant to us, we pray thee, the assurance of thy mercy, and sanctify us by thy heavenly grace, that we, approaching thee with a pure heart and undefiled conscience, may offer unto thee a sacrifice in righteousness and love. O God, mercifully accept the prayers of thy holy church through

the world which shall this day be offered unto thee; give us grace to prepare our hearts, that we may serve thee with reverence and godly fear; that so, approaching thy sanctuary with lowliness and devotion, we may present an offering acceptable to thee, and in the spirit of him who hath taught us to pray:

TO BE SAID BY THE MINISTER AND THE PEOPLE

Our Father who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

O Lord, open thou our eyes.

That we may behold wondrous things out of thy law.

O Lord, open thou our lips;

And our mouths shall show forth thy praise.

Praise ye the Lord.

The Lord's name be praised.

The choir, which consisted of Miss Lucy N. Allen, soprano, Miss Allie May Hoitt, contralto, Clarence H. Chute, bass, and Walter Knowles, tenor, sang the Te Deum Laudamus, by Buck.

Rev. William B. Geoghegan, minister of the First Congregational (Unitarian) Church of New Bedford, read from the Scriptures the fifty-fifth chapter of the book of Isaiah, and selections from the Sermon on the Mount, fifth chapter of Matthew.

Miss Allen sang "Come Unto Him," by Handel, and the following prayer was made by Rev. WILLIAM BRUNTON:

"Our Father who art in heaven, we bless thy holy name for all the gifts of thy love, for the love thou hast put into our hearts to love thee and to serve thee. We bless thee that it is the highest joy of our life to worship thee in spirit and in truth. Give us this day spiritual food, inspire us with new thoughts, new feelings, and new determinations of good. We praise thee that we love to meet together in the spirit of brotherhood given us by the Christ, and that in concord and love we receive thy benediction. We bless thy name for the house of worship; may it move us to a deeper reverence and a higher service. May it speak to us of the home with all its beatitudes, with all the sweetness of its fidelities, and the tenderness and truth there expressed. For the strength of the home we bless thy name; for the spirit of love and helpfulness we praise thee.

"And that this house may help us in life, in our labor and friendship, make it to us the house of prayer; may the gospel of life be life to us. May we learn how sacred is all time, and how holy all places. May we dedicate it to faith, hope, and love. May we dedicate ourselves to the Christ law and service, and in all things be thy true children, and to thee, O God, be the praise and glory forever. Amen."

A response by the choir, composed by Chadwick, followed the prayer, and the congregation then sang hymn 53:

O God, whose presence glows in all
Within, around us, and above!
Thy word we bless, thy name we call,
Whose word is Truth, whose name is Love.

That truth be with the heart believed,
Of all who seek this sacred place;
With power proclaimed, in peace received, —
Our spirits' light, thy Spirit's grace.

That love its holy influence pour,
To keep us meek and make us free,
And throw its binding blessing more
Round each with all, and all with thee.

Send down its angel to our side;
Send in its calm upon the breast;
For we would know no other guide,
And we can need no other rest.

The sermon of dedication, "The Church," by Rev. Minot J. Savage, D.D., pastor of the Church of The Messiah in New York City, follows:

"I am to speak to you concerning the church. My text I have taken from the first letter of Paul to Timothy, the third chapter and the fifteenth verse: 'The church of the living God.' If there be a living God, if there be a church of the living God, then that church will live and grow. And yet I suppose, in the history of the world, there has never been so much question on the part of intelligent people as to the truth of religion. There are thousands of noble men who believe that it is something connected only with the childhood of the race, and they consider that it is to be outgrown and left behind. There are certain superficial facts that would seem to indicate that this might be true.

INTERIOR OF CHURCH

As we go back and down towards the far-off beginnings of human life and trace the pathway by which we have come until to-day, that pathway is strewn all along the ages with the wrecks of once popular religions. There are altars on which the fires are no longer kindled; there are temples innumerable now dismantled; there are the images of gods no longer worshipped.

"And when we come to the history of Christianity itself we are face to face with the fact that theory after theory, theology after theology has passed away, been outgrown, left behind. And so it is not strange, perhaps, that people should ask as to what the outcome is likely to be. There may be some reason in the question as to whether or not the church is to endure as an institution among men. I will therefore offer no apology for raising this question and asking you to consider it with me.

"What is religion? It is not theology; it is not the churches; it is not the temples; it is not Bibles; it is not rituals, sacraments, ceremonies, prayers; it is none of these things essentially, though all of them have been and may be partial manifestations of its life.

"I wish you to consider with me not what we mean by religion to-day, or what an ordinary Christian would give as his definition of religion; let us go deeper than that and ask ourselves what any religion means. What has been the religious purpose of the world? In any form of religious service what have they been trying to do? If you will think of it for a moment, you will find that everywhere, in every nation, from the beginning of things until to-day, men have been animated by one purpose, the same purpose, and

have been engaged in one endeavor. Men have always been trying to find God. We say God. In the old days of polytheism it was one of the gods, for they naturally and necessarily believed in many gods. They had not as yet attained the knowledge that this is a universe, and that one power is manifested through it. There is one power manifested in it, whatever we may think or know of that power. All the various forces are only different manifestations of one power. It had never occurred to them to dream, as Herbert Spencer tells us is true, that not only is there one infinite energy and power manifested in the universe, but that it is the same power which wells up in us under the form of consciousness. But whether they have thought that there were many invisible powers or one, the thing they have been striving for always has been to find out the nature of that invisible power and get into right relations with it. They have always tried to find out its laws and obey them. They have tried to discover its will and submit themselves to it.

"It is not at all strange that religion in the past has accepted many crude and superstitious theories. Religion has shared the fate of all other institutions whatsoever. They made mistakes in law; they made mistakes in government; they have made mistakes in art; they have made mistakes in music; they have made mistakes in every department of human life; and this means nothing but the truism that the world began in ignorance and barbarism, and it has been growing.

"This, then, has been the eternal search of religion — an attempt to find God. Sometimes they thought that what God wanted was ceremony, or sacrament, or

a prayer, or the writing of a book, or the framing of a certain creed, and they have tried faithfully, the best they could, to find out what was wanted and do it. Are we going to outgrow that sentiment? Consider it just for a moment! One thing is certain, and we know it with a certainty that attaches to no other item of human knowledge. We know the existence of an eternal power. If we give up the problem as to its nature as insoluble, that is merely to take the position of the agnostic. But even if you do not know *what* this power is, you know *that* the power is, as you can study its laws. The power was here before we were born; it will be here after we have died; and while we are here all that we desire — life, health, prosperity, success in every direction — means a knowledge of the laws of this power and obedience to them. To make my point clear by way of illustration, perhaps you will remember what a certain old minister said: 'If the Lord is going to have a church at all down in my place, it has got to be made up of the kind of people who are there.' So, in any age, in any nation, religion must naturally organize itself; the nature and quality of the organization will be determined by the ideas and qualities of the people concerned. The point I wish you to notice is this: that everywhere people have tried to find, as well as they knew how, this invisible power and to obey it. That and that only is religion in every age of the history of mankind.

"No matter, so far as my present point is concerned, what the nature of this power may be. Suppose it is only force and matter, it exists just the same, and is power just the same. This power, whether it is an infinite and eternal and a living God, or only blind

force and matter, still it has produced all that is. It is your Father. And the one most important thing in all the world is for you to know what you can about the laws of this power and become obedient to it.

" And here let me say, with all the emphasis of which I am capable, that this relation between the individual soul and this eternal power is a deathless relation. It is more important than any other relation of which we can conceive. No matter what our theory of this power may be, the fact of the vital nature of this relation remains. We can never outgrow or escape it. As well might the eagle think to outfly the atmosphere as for a man to imagine he can outgrow this relation, that which is the essence and the eternal meaning of religion. As long as the universe lasts, and as long as there is a man in it capable of thinking about the power manifested in it, and his relation to it, so long must it endure.

" And the church! It is not a very important matter as to what form it takes, whether Presbyterian, Unitarian, or some other. That is not the great thing. The one thing certain is that the church is not going down. What do I mean by that? I mean that in any walk of life, music, art, literature, government, no matter what it may be, all the permanent interests of human life tend always to incarnate themselves in some form. People holding certain ideas inevitably gravitate together and co-operate. Religious organization then will inevitably be as permanent as religion itself.

" Now, I wish you to note that I have said that the one great thing that religion and the church exist for is to help men to find and get into right relations with

God. I wish you also to note that this is the one great thing which the world needs. And helping men in this search is the one distinguishing and permanent characteristic of religion and the church. In other words, men in all ages, in every religion, have been trying to find God and get into right relations with him. That is, they have been trying to make human life what it ought to be; to make it the best they knew how at the time. Suppose we do that to-day. What does it mean? It means that we shall have no creed except truth; for we find that truth is the only thing that is safe. A man's mistake, if it is ever so old and moss-grown and beautiful with age, is only a mistake, and it is not worthy of your reverence.

"We want the truth, because the truth is God; the truth seeker is the God seeker. We want the truth; and then we want righteousness; that is, right relations between man and man. If we can only attain that, then we shall have brought about that perfect condition of mankind that the prophets and the poets and the seers have dreamed of in every age and history of the world. It is the one great thing to attain. The church, then, is one of the grandest institutions in all this world. Why? Because it is the one and only institution that exists for the sake of making men and women what they ought to be. I claim for the ministry, also, that it is the grandest position that any man on this earth can occupy. Why? Because it is the minister's business to help people to think, to find the truth, and to live; and the most important thing that any man can do is to think and find the truth and live — more important than writing books or making money or engaging in any other occupation whatsoever. The

church, I say, is the only institution that exists purely and simply for this end. Business exists for the purpose of making money; and it is well. But money is only power; and it may be used either for evil or for good. Music gives wings to human emotion; but it does not necessarily make people better. Art beautifies life; but it may or may not improve it. Government may not make people better. It expresses what people are. By its laws it tries to protect the weak. But people are not made good by law or force. The church, then, I say, is the one only institution on the face of the earth that exists for the sole and simple purpose of making men and women what they ought to be. Good men have always been trying to find some way by which to abolish the evils which burden and afflict mankind. Most of them, at any rate, can be abolished. And there is only one way. If all men and women will only try to find and obey the laws of God, our millennial dreams may come true. Of course vice and evil would cease. That poverty which is evil — as we find it in our city slums — would disappear. For most of this grows out of moral conditions. I would myself undertake to relieve all honest need, if only the vice and fraud could be eliminated. I could find enough strong and willing men to back me. Then, again, if all men sought only the right and fair way of doing things, all commercial dishonesty would disappear. As an illustration, take the difficulties which have so disturbed the building trades in New York. What do they mean? Do they mean that there is some insoluble, intellectual problem here? that people are not wise enough to know what they ought to do? It means nothing of the kind. They can be solved in twenty-

four hours if the people on both sides are willing to come together and confer, if each one, instead of trying to overreach the other, would only try to find a fair basis for their common relations.

"All the good that has come to the world yet from the beginning until to-day has come along the lines that I am speaking of, — along the lines of the endeavor of religion and the work of the church. It means simply that men have gradually become more nearly just, more sympathetic, that is all. All the good that is in the world has come along these lines and only these. Herbert Spencer told us in the last book he published before his death, — and you know that he, if any man ever did, stood for the intellectual side of life, — he told us, and he emphasized it over and over again, that education was not enough, that to make men intellectual was not the same thing as making them moral.

"We talk about a man buying his place and using his position to line his own pocket, using public money for himself; and we know that governments in the past have been undermined and have toppled down for no other reason than this; and that there is no reason in the nature of things why this government should be immune and exempt. It is the same human nature, and unless we build our political house on these eternal principles of right, there is no permanence for us any more than there was for ancient Greece or Rome. We may pass laws. A shrewd practitioner will discover an opening in them. You cannot make people good by law.

"There is another thing to be said right here. By following the ideals of the highest and truest religion and the church we can reach most of the world's diseases. Nearly all the diseases of the world have their roots in

immoral conditions. The laws of health are God's laws, and to break them is immoral. If a man is sick as the result of his own conduct he ought to be ashamed of it as much as of any other immoral action. Of course it is true that many of our diseases are inherited. But that means only that our ancestors broke God's laws. Many diseases are the result of ignorance. But to know God's laws and keep them, — that is, to be truly religious, — would mean the health of the world.

"There remains the one great, crowning evil — as we are accustomed to think it — of death. However good we are, this, some day, we must face. Is there any way by which death may be conquered? I know of but one way. I do know of some people to whom it means no more than a voyage to Liverpool. I have a friend; his name would be known to you, and you would all say you loved him if I should pronounce it, — a name famous in this country and abroad. I was talking with him not a great while ago, and he said: 'If my wife did not need me (and I think she does) I should be perfectly happy to go to-night.' What did that mean? That he was morbid? Not at all. It meant that he became thoroughly persuaded in his own mind that death was only a journey to another place, and that the friends that he had lost here were over there waiting for him; that he would go with the same delight with which the last member of a company would embark for some foreign city, in which hosts of his friends were waiting to receive him. I believe this to be a reasonable hope, and I incline to think we are on the eve of demonstrating it as true.

"The point for you to consider in a practical way

is as to whether this is proved or not. If the highest and noblest of the church could have their way, practically all the great evils that burden and break the hearts of men would be outgrown and left behind. You cannot fail then to be persuaded that religion is the supreme element in human life. This means that you are to recognize these laws on which your own welfare depends. So long as you fail to do this, just so far as your influence extends, you are responsible for continuing the crushing burdens of the world. It is your first great duty to recognize the supreme importance of this religious life.

" It is your great duty, also, I believe, to link yourselves in with others, that you may spread these great truths for the deliverance of the world from its evil. I do not know that there is any divine compulsion in the matter of church membership beyond these considerations. If you can find certain people who believe substantially as you do, and with whom you can co-operate, and if by joining yourselves with them you can do more than you can do alone, then it is your duty to become associated with them; that is, join the church. I would say, find the church which best represents your ideas; then cast in your influence with that church.

" If you believe in truth in any direction, if you believe in reform, and if you believe there is some organization by joining which you can help on the world's work better than by not joining it, you will join it. If you can do as much good in some other way, then do it. If you can do more by co-operating with those that stand ready to help, then co-operate with them.

" We all recognize the supremacy of that which we mean when we talk about the spiritual life. What do

we mean by the spiritual life? We mean love; we mean sympathy; we mean consecration; we mean self-sacrifice; we mean living up here in the region of the mind that constitutes a man a man. You share a large part of your faculties with the other animals. Only up here in these regions which we call spiritual are love, sympathy, consecration, devotion, belief in this infinite and eternal power and the hope of an eternal life. It is only up in here that you find those qualities that distinguish a man from other animals. By coming up here, then, you climb up into the real ranges of your manhood. So you become a man; and by becoming a man you render the grandest help possible to all other men.

"If the religion of the church in its highest and noblest manifestations can have its way, then it is reasonable to hope. You can look forward to the time when men will live the pure and noble life; look forward to the time of blessed and happy homes; you can foresee an age when nearly all the evils of the world shall be eliminated, and men shall live sweetly, trustfully, hopefully, and go forward and come to the edge of the river without any dread or fear. If we could not, we should be imprisoned forever here on this planet. But Death, God's angel and our friend, comes, opens the door of our prison-house and sets us free. So we become citizens of the universe, and enter into the larger life for which this is only a primary school of preparation.

"Let us cherish these high ideals, these noble hopes, and do what we can to turn our ideals into a reality.

"Father, we thank thee that a vision like this has dawned upon our souls. It is so sweet that we hope

it is true; we think it must be true; at any rate, we will consecrate ourselves to the way which leads towards its realization. Amen."

After the sermon an organ selection by Widor was played by Mr. Goodrich, and the solo, "Eye Hath Not Seen," by Gaul, sung by Miss Hoitt, followed.

Rev. Robert Collyer, pastor emeritus of the Church of the Messiah, made the following address:

"This is a glad day, dear friends, for you who will hold this new church henceforth as your sacred trust, and for those who, like myself, have come from the sister churches to share in your gladness; and for your town of Fairhaven, where those within the Christian fold who cannot accept all the articles of our belief have extended to you the right hand of fellowship; this church, which will stand, as we trust, through many centuries of time in the strength the founder and the wise master-builders have hidden in these walls from the first stone in the foundation to "the top stone of the corner," and the beauty that will not wither as the centuries wax and wane, but will ripen as the good fruit ripens in the fulness of the year.

"This church, which was hidden in the heart of the founder, first as a dream of a son's love for his mother, when he would speak to his old friend and minister of his purpose in the tones we love so to hear when the heart answers to the voice. And of the upbuilding so fair and true he would speak with gladness, as the good work fared on toward the perfection we see this day. A noble woman has said: 'We never call him fatherless who has God and his mother,' and in those sacred names

for worship and for love this memorial church is built and is dedicated.

"In the northern shire of my motherland, where the churches in each ancient commune date backward through many centuries, one nearest to me, about which I shall say some words this evening, is older than the time of the Norman conquest. They hold a feast every year on the day the church was dedicated to the worship of God and in the name of the saint the founders and the folk would choose for their patron. The church I hold in my mind and heart was dedicated in a far-away lost century on the fourteenth of September, which in that year fell on a Sunday, and this is still the day when the feast is held; but if the day does not fall true to that Sunday it begins on the first Sunday after and lasts a week, or until the friends and kinsfolk who come from far and wide have eaten us — as my dear mother would say — out of house and home, as she laughed over the empty larder. So we meet as they began to meet in each small commune in a year of a century so long forgotten. And as children of the old Puritan stock we are shy of the saints' names in the dedication of our churches. I do not know of one so baptized, and presume there are none; but if it were not so, and I could choose a name, this church should be called Saint Mary's, — and who can know so well as the giver of this memorial how well worthy the dear mother was of the name, — and somewhere within this sacred fane I would have the poet's noble lines graven deep on the marble:

"Son's love built me, and I hold
Mother's love engrav'n in gold.
Love is in and out of time,

I am mortal stone and lime;
Would my granite girth were strong
As either love, to last as long.

"I said we are all glad for this noble gift from the heart and the hand of our dear friend, who was born here and raised in the good home and then went forth from the home and church to do his good day's work and true, from that time to this glad morning my steadfast friend and helper through all the years, and of my dear brother through these eight years of his ministry in our city. But if I may make a good confession and then leave this word, I could not fail to say in your name and my own there are times when I feel by no means sorry, — when I have to preach, — and miss him from his pew.

"When an eminent minister said once to Dr. Dewey, who would now and then preach an old sermon, 'Why do you preach these old sermons everybody remembers?' the swift answer was: 'Why do you preach old sermons nobody remembers?' Mr. Rogers told me once that he remembered every sermon he heard me preach in the first, say, six years of my ministry; and when we held the union service in the sister church the other Sunday he had the boldness to say when I came home, 'Was it the same old Job?' And it was.

"The sister church of our Congregational order, I said, where I was invited to take the pulpit in the Old Home week last year, and carried the glow of that Sunday in my heart to meet another just now; because this is a sign and by no means stands alone of the truth that in this new century the churches of our order will find their way to a new fellowship and be one in heart and purpose, while we still stand true to our faith in

his name who said: 'The truth shall make you free.' For that was a sore trouble your great grandsires fell on in the first quarter, shall I say, of the last century, when the churches in New England were cloven in twain on the question of the Trinity or Unity.

"John Robinson had told the Pilgrims that more light would shine for them out of the Holy Book, and they must by no means halt at Luther or Calvin. The light had stolen into the hearts of men like Ebenezer Gay of Hingham, and they would say things in their sermons now and then that touch you as the early spring days touch you when you begin to look for the mayflower and the snowdrop, — men who, when the vision touched them, would tell their people what they had seen in the mount when they communed with God, and then they would settle down in the old grooves, not having received the promise, but seeing it afar off. But this could not go on forever; the time must come when the declaration must be made of independence for the soul's life as it was made for the nation's life, to be free from saying with your lips what your heart denies, and the man walk free from the bondage of the dead hands in Hippo and Geneva. They must be free from the platforms and the standards; and so as your chemist will show you a vapor held in his phial without form and void, but then in a moment, at one touch, the shining cloud will take form in a beautiful crystal — so our first great apostle, Channing, touches the shining cloud in his sermon in Baltimore.

"Yet there was no thought or purpose in the forefathers of our faith of breaking away from the old friendships and fellowships; they wanted to be free as the truth could make them — that and no more, that

and no less. They still wanted to gather about the old altars, and in the old homes, and to have no division. The far-reaching loyalty lay on their hearts for the old churches which had grown so sacred in the course of time. Sorrow and joy had fallen to their lot as to ours. They had gone there side by side, as the custom was on the Sunday after their wedding, trying to seem as if nothing in particular had befallen them, and had failed of course, for gleams of a smile would greet them even from the minister.

"They had brought the little children to be blessed, not by the minister alone but by the good human hearts beating all about them. They had come with their burden of sorrow, when one was taken and the other left, to be aware of a sweet and tender pity flowing over them from the neighbors and friends of many years.

"And the line of separation, if it was drawn, would invade the living room and cut across the hearthstone to part some who had sat together, it may be, from their youth to their golden wedding, or strike down between some who were just beginning to be aware of the secret which would make the twain one and tear them apart forever. The separation would narrow down the whole to the half in the interply of friendship and fellowship, and cast a shadow over the very graves. There could be no such Thanksgivings again as there had been, or any festivals where the home plays the first part. Or the sympathy that shines in the eyes and reaches us in a clasp of the hand, just that and no more, when the world grows dark for us in the shadows of death. The story was told me long ago by an old friend, who knew it all by heart, and had shared it in

a town among the hills of New Hampshire, and there were tears in his tones as he talked. And so I rejoice more and more in the generous heart I find now in what we still call the orthodox churches; in the ever-growing hunger to know what the Christian manhood is really worth in the weight and worth of character as these strike the line against creed and dogma; the good heart and generous that will not rate you as snide or pewter because you worship in one church, and silver or gold because you worship in another, but will say, 'a man 's a man for a' that,' no matter about the name, or what the good woman I talked with in Kansas called the 'domination.'

"And if I know the heart of my friend after twenty-five years, this will be a free church in which no man will be turned away from her wide and welcome doors, while she will still stand true to the truth we hold and maintain. Heretic or orthodox, misbeliever or unbeliever, she will say, 'Come in, by all means, in the name of God and of his Christ,' and as my faith stands sure the time foretold by the great poet and seer will come when

> "The morning mists of earth
> Shall fade in the noon of heaven,
> When creed and race
> Shall bear false witness each of each no more,
> But find their limits in the larger light
> And overstep them, — moving easily
> Through the after ages in the love of Truth,
> The Truth of Love."

The prayer of dedication made by Rev. Robert Collyer follows:

" Our Father who art in heaven, in whom we live and move and have our being, thy children have gathered here to dedicate this temple unto thee, in thy name, and to thy service. We know that except thou build the house, they labor in vain who build it; may this house stand in thy strength, and in the beauty of holiness through the ages to come, safe-guarded by thee, the master-builder in all things good and true. May thy children who gather here on the holy day worship thee, the Father, in the spirit and in truth, psalm and prayer welling up from their hearts in reverence and love, and all the days be holy in the work thou hast given them to do. May this church be their home, and they one family in thee and in thy Christ; the mother church and all the homes from which they gather for worship in this place be held sacred in thy service and thy holy name; the mother church and the shrine, holding in its heart a mother's love, to which the children will come from the many homes to be nurtured in our holy Gospel, and when we have done with life and time, hold this church in their hearts' love and go forth far and wide in the world, bearing her benediction and faithful to her nurture. A church of the living God, may the day never dawn when the voice will be heard saying unto her, 'Thou hast a name to live, but art dead.' May the promise be made good to her through all time: 'Ye shall know the truth and the truth shall make you free,' — the truth thou hast revealed, shalt reveal, and art revealing now to thy great human family.

" And may her doors open easily and wide for welcome for all who come here, seeking help and blessing from her heart and her hands, while she stands true

to the gospel of thy Christ and ours, who came to seek and to save that which was lost: the home born and the stranger within our gates, — the poor, the maimed, the halt, and the blind; may her heart be great and generous to thy children, for these are thine everywhere, and most generous to those who are in the sorest need of her sympathy and succor, so that this shall be said of her: 'Thy walls shall be called salvation and thy gates praise.' A mother church in this place, may she be a sister church also, loving those who love thee, of every name or of no name, in the love that never faileth, and join with them hand and heart in every good word and work.

"So may she stand through the ages to come, true to the counsel of thy Son, 'Let your light so shine before men that they shall see your good works and glorify your Father which is in heaven,' and thine shall be the kingdom, and the power, and the glory, for ever and ever. Amen."

This hymn, by Dr. Savage, read by Rev. Ellery Channing Butler, of Quincy, a former pastor of the Fairhaven Unitarian society, was sung by the congregation to the tune of "Lead, Kindly Light":

Shine forth, O Truth, with thine all-conquering ray;
Let there be light!
Night longed has reigned, at last there dawns the day;
Let there be light!
Through many years, since first dim Time begun,
Our feet have stumbled, waiting for the sun.

Shine forth, O Truth, our eyes salute the dawn;
Let day appear!

How slow it seems the dark clouds are withdrawn;
Let day appear!
The waking peoples, from sleep roused at length,
Thrill with the consciousness of unused strength.

Lead on, O Truth, the way is far to go;
O Truth, lead on!
All truth, all life, all good are ours to know;
O Truth, lead on!
Lo, gleam before us there the shining gates,
And for our taking, all God's glory waits.

Rev. Mr. Butler pronounced the benediction, and the morning service came to a close with The Dresden Amen and the organist's postlude.

THE LUNCHEON

AFTER the morning service, a luncheon was served in the parish house. The dining-room and the entertainment room were thrown open to the guests, who sat at many small tables made attractive with ferns and flowering plants. During the luncheon music was furnished by an orchestra of stringed instruments. Rev. Alfred Manchester of Salem, a former minister of the church, asked the blessing.

After the luncheon there was a secular concert played on the church chimes. Familiar airs, such as "The Blue Bells of Scotland," "Suwanee River," and "Auld Lang Syne," constituted the programme.

THE PARISH HOUSE

EVENING VESPERS

HE church was filled again in the evening, when, at half past seven o'clock, vesper services were held. An organ prelude by Guilmant marked the beginning of the service, and this was followed by the anthem, "The Lord is my Light," by H. W. Parker, sung by the choir.

Rev. William Brunton made the invocation, and "Hear ye, Israel," by Mendelssohn, was sung by Miss Allen. The scriptures, read by Rev. Mr. Brunton, were from the sixth chapter of the second book of Corinthians and the 122d Psalm. The prayer was made by Rev. Minot J. Savage, and a response by Chadwick was sung by the choir.

This was followed by the singing of Hymn 295 by the congregation. The words of the hymn follow:

Oh, sometimes gleams upon our sight,
Through present wrong, the eternal right;
And step by step, since time began,
We see the steady gain of man.

That all of good the past hath had
Remains to make our own time glad,
Our common, daily life divine,
And every land a Palestine.

Through the harsh noises of our day,
A low, sweet prelude finds its way ;
Through clouds of doubt, and creeds of fear,
A light is breaking calm and clear.

Henceforth my heart shall sigh no more
For olden time and holier shore ;
God's love and blessing, then and there,
And now and here and everywhere.

The following address was made by Rev. William B. Geoghegan, minister of the First Congregational (Unitarian) Church of New Bedford:

" We have been called together to dedicate this place of worship, and it is but natural that our minds should dwell upon the history and the function of the church.

" By shallow thinkers the church has been undervalued because its history and functions have not been understood. They have looked upon it as an artificial and temporary institution. Springing up in superstitious times, they have declared that it would pass away with the superstitious beliefs with which it has been associated.

" If we look beneath the conflict of creeds and sects, we see that the church is a product of forces inherent in human nature. It is not an artificial product created by priestcraft to be made an instrument of tyranny. Before the priest was differentiated from the mass of men the instinct of religion was alive and active in every heart. The function of the priest was not to kindle but to tend the sacred fire that burns upon the altar.

" We now see clearly that, given the psychological conditions that distinguish human nature, religion is

a necessary consequence. It has been said that religion is a sort of institutional thinking. God, freedom, and immortality have been the themes that have attracted the greatest intellects the race has produced. They are of perennial interest and inspiration. They cannot be exhausted, and the generations to come, as those that have gone, will look to them as the highest subjects on which human thought can be exercised.

"The foundation of the church is not convention, but need. All institutions through which the life of man has found expression have come into being at the call of necessity. Man's complex nature finds expression in invention, in art, in worship. The necessities of the physical life have given birth to our vast industrial system. Manufacture and commerce are rooted in the imperative needs of our bodily life. However complex and scientific our modes of manufacture and methods of trade may be, they have been gradually developed to meet the needs which have arisen with the changes in our social life. We point with pride to the wonderful inventions of modern times, by which man's power over nature has been so vastly increased. Frequently we hear criticism of the extravagance to which suddenly acquired wealth has led, but no one feels called upon to apologize for the inventions and improvements that have added so much to man's general well-being. The test of a progressive society is its ability to produce inventions and utilize them for the well-being of its members. The law of life is movement, and rigidity comes only in the moment of death.

"But man is not only the artisan; he is artist as well. The æsthetic instinct is in us, although its culture may differ by many degrees. Primitive men took

delight in fashioning their implements of labor and war. Art is coeval with human life. Rudimentary as it may be with the cave man, it points forward to the highest achievements in architecture, sculpture, and painting. The æsthetic instinct is as constant a factor in life as hunger and thirst. Man cannot live without beauty any more than he can live without bread, and he who looks with open and trained eye may find the elements of beauty strangely mingling in the ordinary toil of life.

" Soon the receptive eye and the skilful hand gained for themselves a distinct position even among primitive men, and the artist was differentiated from the mass of men. He made the best bows and arrows; he built the best canoes; finally, as civilization advanced, he constructed the temples and wrought the quarried stone into noble forms, expressing his conceptions of deity.

" It was natural that the artist should have an office created for him. Specially endowed with susceptibility and skill, he satisfied the craving for the beautiful as none other could. He ministered at the shrine of beauty. He disclosed to others the splendid visions revealed to his gifted soul.

" The steadily increasing number of pilgrims who annually visit the shrines of beauty in the old world testifies to man's hunger for the beautiful. When standing before the ruins of a Greek temple, or drinking in the grandeur of Michael Angelo or the glory of Raphael, does any one feel called on to explain or apologize for the existence of these things? No! ' Beauty is its own excuse for being.' The great works of art satisfy a deep and permanent need of the soul, and the life of the world would be sadly impoverished were they

destroyed. Greater care is given to-day to the recovery and preservation of works of art than ever before. No utilitarian philosophy can quench the love of the beautiful.

" But art has ever found its highest function in ministering to the religious life. All great minds revolve about the problems of life and destiny, and the great poets, philosophers, and artists meet in friendly intercourse upon the Olympian heights. No great thought has found its highest expression until it is clothed in beauty. Art and literature express the deepest experiences of the soul, and there can be no high art or great literature that is not inspired by belief in the universe as the expression of mind. Materialism is deadening to the finest sensibilities of the soul, and afflicts with a palsy the creative imagination.

" Man is a religious being. The great theory of evolution shows how solid is the foundation upon which the religious life rests. The vast industrial and commercial system of modern times was gradually developed to meet the increasing wants of man as a physical being. Art has come into being at the call of the æsthetic instinct. The great world-religions have been developed at the call of a need as imperative as hunger or thirst, or the craving for beauty.

" Evolution tells us that man's body is not the chance product of natural forces, but that it is the goal toward which nature, through unmeasured periods of time, has been working. So with all that is characteristic of humanity. The soul of man is a product of the same cosmic process. The sense of duty and the consciousness of dependence upon a power greater than ourselves, out of which religion springs, have in the light

of modern knowledge a value incalculable. By them society, the state, and civilization are made possible, and the life of man finds its most perfect adjustment to the universe. The moral and religious instincts bind man to the thought of the infinite mind as expressed in the universe. These powers are stronger than the grip of gravitation. 'Man cannot be God's outlaw if he would.' Instincts are the products of cosmic forces. They are not weakened by time and cannot be destroyed. As long as finite intelligence exists, religion will endure.

"Man as a religious being expresses his sense of dependence in worship. The true nature of God, man has not always known; consequently his form of worship has not always been of the highest order. It is no discredit upon religion that the most spiritual conceptions of the divine nature and the purest forms of worship have come late in the history of life. Science and art have had equally humble beginnings. They, too, have had to crawl before they could walk. The history of science and the history of art show slow progress from crudity, ignorance, and superstition to beauty, clear intelligence, and freedom of thought. It is strange that some men of science have prophesied the decay of religion and the disappearance of the church. When science shall have completely sifted all the ideas man has gathered in his long experience, the idea of God, they have said, will be laid aside as a gratuitous assumption. Such voices, a generation or more since, disturbed at times even the calm of philosophic minds. But now they are recognized as the cries of those who wander in the dawn of a new day, and fail to distinguish between shadow and reality. Science is not ultimate in the thought life, and will

never be accepted as a finality. It must justify itself to philosophy ere it can be received as a part of a system of thought. A new era has dawned for thought. To-day the scientist and the philosopher are nearing unity again. A distinguished scientist has said that if all the churches and altars of religion were torn down to-day they would be built up again to-morrow; that religion is not losing its hold, but only changing its grip.

"All vital forces express themselves in forms which tend to preserve and perpetuate them. The church and the various forms of worship have been the organs through which the religious instinct has expressed itself, and by means of which definite religious ideas have been preserved. The function of the church is the cultivation of the religious instinct. Cultivation increases the efficiency of every power man possesses. The distinction between the savage and the civilized man lies not in difference of intellectual capacity, but in the character and degree of the cultivation of his powers.

"The family, the state, the church represent the highest attainments and insure the future progress of mankind. In our country the state and church have been separated, and experience has shown that the existence of the church does not depend on the support of the state. In no country in the world is there a more healthy and vigorous religious life than in our own. No longer to the custody of the state, but to that of the church and the family, are religious ideas and the cultivation of the religious life entrusted.

"Of first importance in the development of the religious life is the cultivation of the devout spirit, — the spirit that recognizes its dependence upon God and ever

seeks communion with Him. The church must be the house of prayer, and all its ministrations should strengthen the prayerful spirit. The lack of reverence is the great defect of the life of our time. The wise Goethe has told us that the first lesson a child should be taught is to look upward. We have strength, we have power, but where has the dignity, the grace, the beauty of yesterday gone? Without worship no life can be complete. Emerson has said that the attitude of prayer is the sublimest attitude man can assume. How paltry our lives, viewed in isolation, appear; but when looked at in relation to the divine life, what possible glory bursts upon us.

" The church must foster this spirit of devotion, and to this end it should call art into its service and make the place of worship correspond to the dignity and beauty of the spirit of worship. The religious life is incomplete without the ministrations of beauty. The Greeks felt this, and so did men in the mediæval period when the cathedrals of Europe were built. Our souls have been starving for a beauty that religion once clothed itself in.

" Conscience drove our forefathers into the wilderness, and there, with grim fortitude, they held to the principles dearer to them than life itself. The plain meeting-house, and the freeman worshipping there, are certainly far more precious than the grandest cathedral where only slaves of custom and tradition perform a stated ceremonial. Better indeed the forest as a temple, though it be the lurking-place of wild beasts and savage men, than noble edifices in whose atmosphere conscience and free intelligence are stifled.

" But now the cause they fought for has triumphed;

and just as the log cabin has given place to homes of wealth and refinement, so the plain meeting-house has given place to this beautiful church. Sooner or later ideas express themselves in fitting forms. When conscience compels the soul to leave forms of beauty endeared to it by long association, and it goes forth into the wilderness to preserve its integrity, it will in time make the wilderness blossom as the rose.

"God gives us no higher enjoyment than that which comes from the union of truth, beauty, and goodness. And should not the place of worship when thus made the house beautiful always be accessible? Its beauty and its suggestiveness should fall like a benediction, bringing peace to those who from day to day visit it for prayer. Things become dear to us as they are humanized; as they become associated with our joys and sorrows. By frequent association things get to partake of our personality, and it is then that they become of most value to our lives and to that of the community. The wood and stone, and all the material that goes into our churches must be glorified and spiritualized by holy associations and tender memories. There is great need of the open church which has been made soul-satisfying by art. The church is also the means through which definite conceptions of the divine nature and man's relation to God are preserved and passed on from one generation to another. A learned French writer has said that there are three stages in the development of religious thought. These are the mythologic, the dogmatic, and the critical. We have already spoken of the crude ideas of God and the world that marked the beginning of human thought. Man was then but a child groping after the light. His eyes

were then too weak to bear the full glory of the truth. But in time it flashed its splendor on vision strong to bear it, and God stood revealed to man as creative Intelligence, infinite Power, Holiness, and Love. We may mourn that the work of the Reformation might not have been done without destroying the unity of the church, but it appears as a necessary process by which a higher unity than that of organization shall be secured. Only in freedom can the mind do its best work. Truth can never be discovered while reason is restrained by authority other than that imposed upon it by its own nature. He who commits himself to truth commits himself to that which is stronger and more enduring than the stars.

"The mythologic stage in the development of religious thought has been outgrown, and a considerable portion of the civilized world has passed beyond the dogmatic stage. We are now in the age of free criticism — criticism in the interest of truth. The searchlight of free intellectual inquiry has been turned upon all beliefs and institutions that have come down to us from the ages past. The result has been that some beliefs and institutions have been forever laid aside, while others have been modified.

"The real aim of criticism has been to free society from ideas and institutions that, though once useful, now obstruct or impede its progress.

"The critical spirit seeks to free the gold from the dross, — the universal from the particular. It shows that truth is larger than any of the historical forms under which it has been apprehended.

"Our branch of the church universal is committed to this spirit of freedom. It is our privilege to show

that such a spirit is not destructive of the spirit of worship or of reverence for high ideals. Trusting in the moral constitution of the universe, we need fear no changes of thought that may come. The basis of our faith is not laid in dogma, but in the constitution of the soul. When systems of theology pass away we are not disturbed. We know that every faculty of our being propels us Godward. Whenever a conception of the divine nature has been abandoned, whenever sacred beliefs have been given up, we know that this has not been the result of skepticism. It has been a proof of the capacity of the mind for expansion. The period of transition from one stage of development to another may be painful, but the birth-pangs are soon forgotten in the joyous consciousness of a richer life.

"Religious ideas, then, did not rise in the dark nights of ignorance, to be lost in the light of clear intelligence. Crude conceptions of the divine nature arose in man's ignorance; but as the night of ignorance gave way to the dawn of intelligence, the growing light clarified man's vision. Strength came where there had been weakness; beauty arose where there had been deformity; and love was born where there had been fear.

"As an expression of the religious instinct, which is a differentiating characteristic of humanity, the church will never pass away. As surely as physical forces operating through long periods of time formed the lofty mountains, so religious feeling moved through varied expressions until the Parthenon and the cathedral were developed."

An anthem, "Lord, now lettest thy servant depart in peace," by Barnby, was sung by the choir.

This address by Rev. Robert Collyer was given:

"When Mr. Tripp wrote to say you wanted me to give two addresses on this day of the dedication, one at the close of the morning service and the other in the evening, and intimated that they must be brief, but did not add, 'and to the point,' as well he might have done, I wrote him after some delay that I would take the contract on those terms. But when I began to muse over what I should say I seemed to come up against a dead wall. Mr. Beecher used to say that two discourses on the same Sunday was like two pellets in a potato popgun — the one was apt to drive the other out; and then the words of the Scriptures came home to me, 'What shall he say who cometh after the King?' For Brother Savage was to preach the sermon in the morning, and I have learned, after listening to his sermons these eight years, that he would meet the full demand, so that there would be no room even for what they call over the sea a sermonette.

"So this morning I tried to steer clear of what might have been the rock of offence, and said the word of gladness that had been singing itself in my heart since the corner-stone was laid of this new church; and when the notes were inscribed on the paper, all too brief for my liking, but not, it may well be, for yours — there was the wall. It would not be hard to say some more words of about the same tenor; but my wise mentor of forty years, who is with us no more, used to say sometimes — bless her heart and her memory — that the few words more after she felt I had done were apt to be far too many and the poorest. So, trying to get beyond the wall, the thought came to me that I would try this evening to tell you a story, or, shall

I say, touch some memories of a church in my mother-land that has stood, as we may fairly infer, for a thousand years, and, by the record in Domesday Book, was standing where it stands now eight hundred and twenty years ago, — a simple country church when I sat therein for the first time seventy-two years ago this summer, and after the lapse of six years, when I left my dear home to serve my time in the forge, I sat there as boy and man until I came to this new world fifty-four years ago last May, — the church I mentioned this morning, in the town where they were holding the feast of dedication in the week before last, with no especial beauty that one should desire it, but beautiful to me for its venerable age and touching suggestions, since I came to know so much of its story as I presume can be known, and not built like this in which we gather, — that will stand, please God, with due care, for the thousand years, strong and sure on her foundations, — but was rebuilt when the need came, and enlarged, yet was the same good old church, the centre of the life and worship of the Most High, the lamp of faith which has been blown fitfully now and then in the storms of the wild centuries, but has never gone out. And the story of the lamp's lighting is to my own heart and mind the finest and most touching as Beda tells it in the old Saxon annals. Edwin, the king of the land north of the Humber, was driven to the wall by the enemy in what Hume calls 'the fights of the kites and the crows,' and was in instant peril of his life. He was a pagan, as they were then in the north, to whom no word had come of the Christian faith and hope in God and in his Christ. But his wife, who had come from the south-ward, had heard the gospel and was a Christian woman.

"In the year 626 the head of the church in Rome was moved to send Paulinus as a missionary into our north land; the good wife was glad for him, gave him a warm welcome, and would fain have him tell her husband the good tidings. But he was shy; he would stand by the old banner of the raven, and have none of the cross. Then there are dreams in the wonder-book. I must not pause to recite, but through these and the good wife's interpretations Edwin will hear the man, but not alone. He will call a council of his thanes, and they shall judge with him touching the mission and message of Paulinus. So they came together at Godmundingham, some miles to the east and north of where our church stands, and where the temple stood, of the pagan worship. They heard the message, and Edwin was willing to embrace the new truth and accept the rite of baptism; but he would first hear from his wise men, the princes and thanes, for they would all stand together. The high priest of the temple spoke first, and said: 'O King, consider this we have heard; for to my own experience the religion we hold has no worth in it.' This he said and much more not worth our time, and then a thane said: 'The present life of man on the earth, O King, seems to me, in comparison with the life unknown to us, like the swift flight of a bird through the hall where you sit at supper with your thanes in the winter. A good fire has been lighted in the midst of the hall, and you are made warm while the storms rage abroad. The bird I see flying in at one door; while he is in he is safe from the storm, but after a short time he flies out at another door into the dark winter again. So this life of man is for a short space here on the earth; but of what went before or what is

to follow we do not know; and if this new doctrine contains something more, it is to be embraced and followed.' This is the story; the thanes and the king said Amen, and with all his nobles and many common folk he was baptized in the river. So the lamp was lighted in the north; and wherever Paulinus preached and baptized, three crosses were set up as symbols of the Holy Trinity, and the space for a church was set apart and held until the church was built. The three crosses, full of rude Saxon sculpture, bear witness to the lighting of the lamp there on the rise above the river, where our venerable church stands. They are headless now, and, until a time I well remember, two of them were gate posts, much broken, and I was of some small use in their rescue from the degradation; and now they are safe from harm. How soon after this year of the king's conversion some rude structure was raised there we cannot even guess, but we touch just here a gleam of light. About one hundred years after Cæsar landed on the southern coast of Britain, the legions had forced their way into the north and subdued the Brigantes, who were very good fighters. They took the strongholds — eleven all told; you will find their names in Ptolemy's geography; and one of these was Olicana, on the sharp rise above the river where my fine old church stands. They built a fort on the same site, to hold the land and keep the tribe in some sort of subjection, and held it almost down to the time when the legions went home to defend Rome against the swarms of barbarians who were to bring her down to the dust. On the campus within the forts they also reared a temple; and after they had gone, as you know, the Saxons came, were converted to the Christian faith in

the rough and ready fashion I have touched, took possession of the stronghold, and drove the poor half-breeds to the mountains and dens and caves to the westward. The town and fortress went to the man who could win and hold it, and the church was built where the temple stood; for when Camden came to our town in 1582 in search of antiquities, he found tablets built into the walls, dedicated to the emperors Antoninus and Verus, and to Severus. These must have stood in the temple; and the uncle of Fairfax, the great general, who lived two miles away, found an altar. There were more finds I cannot pause to name; but those built into the walls of the church must point to a time when the fortress was pulled down by the Saxon invaders, who loved best to fight in the open, not man to wall, but man to man.

"So there it stands, where it has stood from a time, I say, of which we have no record, the parish church, the people's church, the light set on a hill that has never quite gone out. The Conqueror laid the land waste from the Humber to the Tyne, so that for six years there was no man to till the land, and the dead lay on the highways with no man to bury them; and in the record of the Domesday Book the land is marked waste; but there is the church and the priest; and as I sit musing I see the poor remnant steal out of the woods to matins and vespers, and hear some word of hope and cheer from the good shepherd of the flock. Athelstan had given some lands and the church to the archbishop, and these the Conqueror must spare. Two hundred and forty years after, the Scots came pouring south after Bannockburn and burnt the town; but the Lady Percy in her report does not tell of dam-

age to the church, nor does the report to London. Only one church was burnt, a few miles down the river; and there are marks of burning still on another, but that is all; and again they would steal out of the woods so heavy that for miles, as the tradition stood in my time, a squirrel could travel and never touch the ground.

" Thirty years after this, when the black death came and swept away, it is said, three fourths of the population at a stroke, I watch the remnant go through the ancient carven doorway to find some surcease from the sorrow, some sure defence against despair; for the lamp was still alight. Again, as we sat in our pew, I would muse over the altar tomb of Sir Adam with the effigy as large as life — the crusader in his chain mail, who was laid in his vault now almost six hundred years ago by the record, — from which record you also learn that the monks of Bolton six miles up the river sold them six quarters of malt for the ale drunk at the funeral; and I may say, in passing, the six quarters came to twelve dollars in our tenor, — and his dust still lives in the vault. It fell to my lot and liking to tell part of the story of the church and the town, so far as it can be told, for a book that was printed in England; and as I would write the chapters, I saw the generations in the long procession of the centuries bear their children through the ancient doorway to the baptism in the rude, and, as I take it, at the ancient font; and the young men and maidens I saw with a happy light in their eyes come with their friends to make the sacred vows, and can follow the words, ' Here I take thee to be my wedded wife, to hold and to have at bed and at board, for farer or later, for better for

worse, in sickness and in hile to dede us depart and thereto I plight thee my troth.' So runs the vow in the record older than the Conquest. And when life is done they are borne one by one to the burial in the God's acre, set apart when the three crosses were reared where the apostle halted on his way to Dewsbury, a few miles to the south, and must pass through our town on the old Roman road. I have the poll-tax list of 1379, which gives you the name of every man from the age of sixteen who can earn day's wages, tells you his business or his craft, and if he is married or single, so that you seem to know them all; and the single women, who must also pay the tax; while there are names in the list you could still trace forward or backward, down to my day, living there still, — and all these were familiar to the good parson of the town, who could handle them without gloves, make them smart for it in this world and live in fear of what would surely befall them in the world to come if they did not mind him and hear the church, in the good old times. Before the Reformation a name appears in the manor court rolls, and other records of three or four families whose name holds in our new world a patent of nobility, — the Longfellows, — and I would love to tell you their story if there was time. The last time I went to see the good poet he said, 'Now tell me more about our fore-elders in your town.'

"They were a stout and a stalwart race, and not seldom got into trouble, but never for any crime. They went to the old church for more than two hundred years; and some years ago the vicar showed me the register, in which I read in rugged script the baptism of the babe, who in his early manhood moved a few

miles south, — John Longfellow, — and came in due time to our new world and married a sister of Judge Sewall; he was the fore-elder of the honored line, so you see we are of kin to the old church on the hill.

"And the Hebers, a branch of the line from which the good bishop came, — the hall is still there that was their home; and in the traditions of sixty years ago there still lingered a fragrance of a very sweet religious life I try to recall when I sit in the living-room with my old friend, yeoman Ellis. They helped to endow the school started early in the seventeenth century, and remembered the poor in fine bequests. Reginald, the first of the line, had three sons and one daughter. Captain John Heber fought under Cromwell, and died on the 9th of April, 1649, at twenty-eight years of age. The daughter, Lettice, eleven days after, aged eighteen, and Christopher, another son, on the 8th of May, 1649, aged twenty-six. So the sad record on the tablets of copper read, — two sons and a daughter in early manhood and womanhood, all borne through the ancient doorway of the church to the burial. We know nothing of the reasons for the fatal stroke, or, if any word was said by the living touching the great desolation; but these are the words the good son, Reginald, has told them to engrave on the last tablet: 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth shall separate me from the love of God;' and here is the fruitage from the seed sown on that day in six hundred and twenty-seven about the bird flying through the hall from the dark into the dark again.

"The church stands on the hill, and as the memory

touches me this evening in this strong and stately pile, I ask: 'What of the thousand years to come, if you in this generation and those who come after you in this Fairhaven are faithful to the trust placed in your hands this day, and the high and sacred purpose of the giver?' Then I say, what has been shall be in the long procession of the ages; the lamp over the altar shall burn clear, and more light shall shine through all the ages from the word of God. The long procession will pass through this church also, and noble and beautiful the records will stand, and here will be a church of the living God, the pillar and ground of the truth."

After the address, the congregation sang hymn 226, "Nearer, My God, to Thee," which follows:

Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me,
Still all my song would be,
Nearer, my God, to thee, —
Nearer to thee!

Though, like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to thee, —
Nearer to thee!

There let the way appear
Steps unto heaven;

All that thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to thee, —
Nearer to thee!

Then with my waking thoughts,
Bright with thy praise,
Out of my stony griefs
Bethel I 'll raise;
So by my woes to be
Nearer, my God, to thee, —
Nearer to thee!

Rev. Dr. Collyer pronounced the benediction, and the organ postlude was played by Alton B. Paull, organist of the church.

AT the close of the vesper service the following programme was played on the chimes by Chester Meneely, a member of the firm that made the bells: Changes, "Fair Harvard," "Last Rose of Summer," "My Maryland," Selection, "Blue Bells of Scotland," "Columbia, the Gem of the Ocean," "Two Roses," "Auld Lang Syne," Selection, "Wearing of the Green," "Robin Adair," Selection, "America," "Doxology," "Home, Sweet Home." Each tune was repeated.

The dedication programme was carried out under the direction of the following committee: Job C. Tripp, chairman; Walter P. Winsor, George B. Luther, Mrs. Sarah C. Anthony, Mrs. Zenas Winsor.

The ushers in charge of seating the congregation were George B. Luther, Nathaniel Pope, Bertram F. Stowell, H. H. Hathaway, John H. Stetson, Henry V. Bisbee, Harry L. Pope, Clifton A. Hacker, Alton B. Paull, Louis A. Delano, Elisha S. Whiting, Jr., Charles F. Swift, Charles A. Wilson.

VIEW OF CHURCH AND TOWER
FROM PARSONAGE

A DESCRIPTION OF THE CHURCH BUILDINGS

THE Memorial Church buildings comprise a group of three, — a church, a parish house, and a parsonage, so placed as to form three sides of a quadrangle.

The church building has very naturally been given the greatest importance both in character of materials and in the elaboration of them.

The plan is that of an English parish church of the fifteenth century, with large central nave, carried to a considerable height, terminating at the east end in a chancel or choir. The two side aisles, running parallel to the nave, are divided from it by arcades, which support the clerestory walls. The walls of the exterior are of granite, which has a very great variety of warm coloring; and the ornamental portions are all of limestone of a dark tone of color. The walls of the interior, as well as the ceilings of the minor portions, are buff limestone, somewhat different in color and texture from that used on the exterior.

The choir screen, organ fronts, pulpit, seats, and other interior woodwork are of English oak of the rarest kind, selected with the greatest care.

In the designing of the interior an endeavor has been made to secure the effect of dignity and grandeur by the employment throughout of limestone of a light tone of color, but to relieve it of the coldness, which is the usual result of this treatment, by the use of materials of warm, dark colors in the floors, the woodwork, and the various furnishings.

Taking the various portions of the building separately for a detailed description, one begins naturally with the nave. The floor there is of a variety of marbles; the portion partially hidden beneath the seats is of square blocks of marble from Tennessee, around which is placed an elaborately panelled frame, visible in the aisles, of marble from the quarries of Italy, Switzerland, and southern France, Languedocs, Sienna, and Alpsgreen. The arcades which divide the nave from the aisles on either side are each of five bays. One is occupied by the organ loft and one by the southeast porch. Upon the former, in a series of four niches, are four female figures of the period of the Middle Ages, draped in interesting costumes, playing musical instruments used at that time. This choir of female musicians is flanked by ornamental buttresses terminating in pinnacles of most lively appearance.

The ornamentation of the arches of the nave arcade is varied in each instance, the five principal motifs which have been extensively used throughout the work being employed here; namely, the hawthorn, vine, maple, oak, and ivy. This ornamentation springs

from a series of semi-grotesque sculptural ornaments, seven of which are symbolical of the days of the week, illustrated by the process of manufacturing woollen cloth from the wool, each portion showing a day's progress: Monday, sheaving; Tuesday, carding; Wednesday, warping; Thursday, spinning; Friday, weaving; Saturday, finishing; Sunday, resting. The five senses are also symbolized, together with the four cardinal virtues, — Prudence, Justice, Fortitude, and Temperance, — as well as the four last things, — Death, Judgment, Condemnation, Resurrection.

The endeavor here, as in every single portion of the work upon the buildings, has been to introduce into the forms and detail as great a variety as a proper regard for symmetry would permit.

The stone tracery in the windows above the arches is varied in every case, even to the section of the mouldings. The tracery forms used in these windows, as will be noticed, are not all of exactly the same character, the best motifs of the various periods of English Gothic having been selected. The stops at the springs of the window arches are symbolical of the seven mortal sins, and the seven contrary virtues, besides which there are six of a miscellaneous character.

The mouldings over the windows in the aisles below spring from figures representing Thought, Prayer, Sorrow, Meditation, Invocation; also a number of grotesques representing the people of the Middle Ages, pages and servants, a jester, a miller, and a troubadour.

The ceiling of the nave is constructed of American oak, used for the sake of the large figure. The lines of the piers of the arcades below are defined here by

the heavy trusses which are placed directly over them, dividing the ceiling into five bays, each of which is subdivided into many panels, ornamented with Tudor flower-tips. Each of the bays of the nave is treated in a different manner as to ornament.

Five motifs are used here, as in a great many other places, — hawthorn in one, ivy in another, oak, vine, and maple in the rest. The many shields placed on the lower chords of the trusses and on the cornice bear a great variety of Christian symbols emblazoned in gold and color. The ten large-winged figures which stand as the central features on each side of the trusses bear inscriptions which explain that they are symbolical of ten attributes of the intellectual life, — Philosophy, Rhetoric, Music, Arithmetic, Geometry, Grammar, Astrology, Metaphysics, Dialectic, and Theology.

On the north wall, connecting with the tower, is the Minstrels Gallery, so called, which in the present instance is intended simply as a point of observation, but is of a type which one finds so often in English cathedral churches, where they were formerly used, as the name implies, by musicians during the service.

The comparatively small portion of the interior of the church, which is of wood, — that is to say, the pulpit and rail, organ fronts, choir screen, seats, and the doors, — has been given, both in the character of the material and in its ornamentation, architectural and sculptural, as great a degree of richness as the magnitude of the work would permit.

The choir screen, which is stretched between the two limestone walls of the chancel, just behind the chancel arch, is a composition consisting of nine panels, separated by tiny buttresses with pinnacles, and each hav-

ing a tympanum filled with tracery. Above the line of panels is a continuous vaulted canopy, having a parapet of perforated tracery, the whole being surmounted by a Tudor flower cresting. The tracery of the lower panels springs from small, delicately carved corbels, in which the eagle and the dove appear in various forms, intertwined with foliage. On the canopy over each of the pendants supporting the vault, the tracery blossoms out with wheat, ivy, morning glory, thistle, poppies, and vines.

All forms, floral as well as animal, which lend themselves well to decorative effect have been employed here or in other parts of the work.

The principal sculptural feature of the screen is the line of busts on the large band of ornament over the canopy. These figures are symbolic of the gifts of the Holy Spirit, Wisdom, Understanding, Counsel, Spiritual Strength, Knowledge, True Godliness, and Holy Fear. A most interesting one of this series is the figure typifying Holy Fear, which is represented holding a small model of the church, which, even though minute in scale, is an exceedingly faithful copy of the original. Upon the tracery parapet at the top of the screen are a series of shields bearing devices of a scriptural character: the Ark of the Covenant, the Labarum, the Hand of God, the Agnus Dei, the Serpent in the Wilderness, and others.

In the selection of symbols for use on the building, it was attempted to cover the whole architectural history of the church.

The speakers' platform, which is directly in front of the choir screen, is entirely of marble, — the front of Alpsgreen and the floor of Knoxville, which latter,

however, is screened from view by its covering of heavy Turkish carpet.

The pulpit, which occupies a central position at the front of the platform, has been elaborated to the utmost extent. Above a comparatively simple marble pedestal, it consists of an octagonal enclosure open at one side, the other sides being divided into tracery panels, and the corners bearing niches. In these niches have been placed figures, the treatment of which is quite unusual. They represent the four major prophets, — Isaiah, Jeremiah, Ezekiel, and Daniel, — and two minor prophets, — Zachariah and Micah, — each of which bears an unrolled scroll on which is written the tenor of the message which it was his mission to deliver.

Behind the pulpit are three seats for the clergy, upholstered in leather of a peculiar tone of color made especially for the work. In the designing of these seats the clergy's stalls in the cathedral churches of England were used as suggestions. Upon the apex of the piscina, forming the back of the central chair of honor, stands an angel reading from the Book of Life, and on each arm is an angel bearing a dove, symbolic of the Holy Ghost.

THE organ is divided into two parts and placed in two rooms, one at each side of the west end of the nave, adjoining the chancel arch. The openings between these rooms and the nave and aisles are screened by English oak organ fronts, in the designing and construction of which elaboration of detail has been carried almost to its utmost limit.

The principal screens, one at either side of the chancel, are duplicates in form, although varied con-

THE PARSONAGE

siderably in ornamentation and detail. Above a base of Alpsgreen marble, the lower part of each front is a continuation of the motif used in the choir screen, on the same level bounded by octagonal niches bearing figures of winged trumpeters. Directly above these are the lines of carved busts representing boys in mediæval costume, playing curious instruments of the period, and a series of interesting shields. These are supplemented by the choir of winged choristers one stage higher.

The solid treatment of the screens at this stage is intended as a basement for the delicate perforated structures above. These superstructures of the fronts have three prominent features, — two large, projecting rolls of pipes, one at each side, containing the great tubes of the organ, some of which are thirty-two feet, and a smaller roll in the centre, the whole connected with curtains of tracery, and the pipes clasped together with bands below and grouped in unvaulted canopies above. Above the pipes the whole culminates in the most intricate of tracery and the richest of ornament, terminating at the height of forty feet in the finials of the spires over the great canopies. The visible pipes, a number of which speak, and others of which are dummies, are decorated in clouded silver with conventional foliage in color, so blended into the background as to prevent its conflicting with the ornamentation of the woodwork.

The organ is one of the finest and most effective in New England, although not the largest. For fundamental tone it probably excels anything in the country.

THERE are three principal entrances to the church; the first, the southeast porch, so called, an open loggia guarded by bronze folding gates, which is a small vestibule built entirely of stone. The ceiling is a net vault with foliated bosses.

The floor, which is of Italian and French marbles, is of considerable interest on account of the twelve brass inlays arranged in the form of an ellipse, representing the signs of the Zodiac, modelled in low relief.

The second entrance is through the tower vestibule connecting with the cloister on the northeast corner of the church, which is also finished in stone, but in a considerably more elaborate manner. It is covered by a fan vault of the type which one sees in the cloisters at Gloucester Cathedral in England. At the four corners are figures representing the four ages of man, — Infancy, Youth, Maturity, and Old Age. There are a number of interesting stops at the sides of the panels representing pilgrims bound for the Holy Land. The floor is of marble, wherein are placed four brass inlays of a rather unusual kind, being themselves inlaid with German cement in a number of bright colors. They bear the symbols of the four Evangelists.

Connecting the tower vestibule with the parish building is the cloister, a structure of two open bays and one closed bay, forming a part of the building which it adjoins.

The open portion is paved with Roman Mosaic designed in three long panels with a green marble border. The stone walls are perforated with traceried openings

moulded with unusual richness, and the ceiling is a net vault of two bays. The heavy rib which divides the two portions of the vaults springs on each side from a curiously conceived piece of sculpture; on one side symbolizing "Relief for the Christians," and on the other "Consolation of the Afflicted."

At the two entrances to the cloister are swinging bronze grilled gates of the most intricate design, the making of which taxed the metal worker's utmost skill.

From the small tower loggia between the cloister and the tower entrance access is had to the stone winding staircase of one hundred and fifty steps, which mount through the turret to the different levels of the tower. First of all, one arrives at the ringing gallery, thirty feet above the ground, containing the levers for ringing the bells. There is one other floor before the bell deck itself is reached, at the height of ninety feet. On this deck, surrounded by perforated traceried openings without louvres, which give free egress to the sound, is the chime of eleven bells, weighing, together, over fourteen thousand pounds.

It required infinite study and investigation of the matter to arrive at the conclusion regarding the scale to be used in this chime of bells; and the endeavor was to secure in tone the equal, at least, of anything of the kind in existence.

The third entrance, or rear loggia, is an open corridor forming the connecting link between the two western turrets. The floor is of encaustic tiles, the walls are limestone, pierced by traceried openings, and the ceiling is of wood, with heavy beams in patterns. This entrance gives access to the minister's reception room at the south side of the chancel. This room,

while being comparatively small in size, has been made elaborate in its treatment to quite a considerable degree.

The rear loggia also gives access to the choir meeting-room at the north side of the chancel, a room equipped with wardrobes, settles, and all the things necessary for the comfort and convenience of the musicians.

Ready communication is arranged between here and the large choir dressing-room in the basement, and with the gallery in the chancel, where the organist and singers are placed. In one corner is the great console of the organ, connected by electric cables with the various parts of the organ, and being in itself a work of great interest from a mechanical and musical standpoint.

The upper part of the chancel of the church, in which the singers' gallery is placed, has been designed to form a setting for the central feature of the church, — the great memorial window. The walls on each side are entirely free from lighting of any sort, so as to strengthen the effect of light through this window, but are completely covered by tryptics of intricate design cut in the limestone. The limestone vault overhead is of the net type, springing from bosses where the Eagle, Lion, Ox, and Angel are placed as symbols of the four Evangelists, following the lines of the frame of the window, of which it forms a part. This frame consists of a series of quatrefoils enclosed between columns in the lower part and delicate ribs above. The motif used in the forms of the tracery is that of the great window at Carlisle in England.

THE exterior of the church presents many interesting features. One is the pair of limestone figures on the southeast porch. In the niche at the left-hand side of the door Saint Peter is represented as Simon the Fisherman, the impulsive and devoted follower of Christ, although he holds in his hand the symbol of his later prestige in the church.

On the other side, Saint Paul is represented in his dual character as Saul of Tarsus, the persecutor of the Christians, with his scroll and seals emblematical of his commission to make war on Christ's followers, and also with the sword of the spirit typifying his great power in the cause of Christ in later life.

On the west end of the church may be seen something of the aspiring effect which has been continually striven for, — the sense of everything soaring upward, pointing toward the sky. The two turrets which flank the central feature of the church, the memorial window, commence on a heavy base, gradually diminish in size, and become lighter and more delicate in treatment, until their slender spires terminate in the carved finials.

The great tower, one hundred and fifty-six feet high, which has been designed to dominate the group of buildings, rises with a comparatively plain shaft buttressed at the corners until it reaches the belfry stage, where it blossoms out into ornamentation as rich and intricate as at that height could properly be used. Each of the four faces is filled with one single feature, — a traceried opening into the bell chamber, arched with a ponderous archivolt, above which rises the perforated parapet surrounding the tower roof. Three

of the corners of the tower terminate in small pinnacles of many parts, and the fourth in the spire of the turret which overtops the main portion of the tower by forty feet.

THE parish house, while covering a much larger area, has yet been so planned as to be subordinate in mass to the church building, which is the dominating feature of the group. The type of Gothic which has been employed in its design is that of the dependencies or semi-secular houses in connection with the great English cathedrals of the later Gothic period. The façade is divided into three portions. Two gables flank the principal entrance, which is in the centre of the main front on Green Street. This entrance consists of a small open loggia leading to a larger closed vestibule, which in turn opens upon the long corridor from which the principal rooms of the building are accessible, and at one end of which is the cloister entrance, previously referred to.

At the south end of the building is the Sunday-school room, which is carried the full height of the building. The great trusses on the ceiling are of the hammer beam type, arranged in the form of a square. The corbels of these trusses are ornamented at each of the four corners with a very effective carved oak figure. The stage, which is supplied with several sets of scenery and a very complete scheme of lighting, occupies one side of the room, and is flanked by two ante-rooms, one of which is used ordinarily as a Sunday-school library. On the opposite side of the room, up one story, is a small but richly treated balcony.

Adjoining the Sunday-school room is the dining-room, of almost equal size, but treated in an entirely different manner. The ceiling is polygonal in section, with simple cross trusses dividing it into five bays. The most conspicuous figure of this room is the large Caen stone mantel of the type found so frequently in the semi-ecclesiastical buildings of England. The room is furnished with a very handsome centre-table and chairs, and with a sufficient number of large collapsible tables to fill both it and the Sunday-school room. The partition between them has been so planned as to be readily removable, thus making one large room, having at each end a large stone-traceried window filled with architectural stained glass of striking beauty. The windows throughout the building are designed with architectural ornament exclusively, and are of rare merit. In the lower portion of each window is one of a series of quotations selected with the greatest care. There are two kitchens in the building, one in the first story and the other in the basement.

At one end of the main hall there is a daintily finished parlor for the use of the ladies, having a richly carved mantel. At the other end is a gentlemen's lounging-room, and directly above this there is another lounging-room for those who smoke. The finish of the building throughout is of oak, treated in various ways.

The parsonage has been designed without connection of any sort with the other buildings. Its exterior appearance is of a radically different character as regards material; for while the first story is of local granite and limestone, as are the others, the second

story is of so-called open timber construction. The verge boards, plates, girts, battens, and other exterior woodwork is of a fine quality of teak with an adzed face. The panels are all filled with plaster with the surface stippled in a most careful manner, with a view of getting a peculiar effect of studied unevenness.

The interior of this building has been kept comparatively simple, with the exception of the hall, which is finished in teak, in a somewhat elaborate manner.

THE STAINED GLASS WINDOWS

THE interior decorations of the church offered an opportunity, for the artist to whom the creation was intrusted, which has come to few masters, inasmuch as the windows form the decoration, so far as color is concerned. The result will increase the fame of Robert Reid, already one of the chief painters and designers of America. He is well known for his mural decorations, and his work may be found in the Congressional Library at Washington, the Appellate Court House in New York City, the State House of Massachusetts, and the Paulist Fathers' Church, New York City.

The windows form a color symphony, which begins with the memorial window at the west, and ends with the corresponding large window at the east. The idea is a gradual change from the colder, mysterious light of the blue night window, "The Nativity," to the warm glow of the daylight of "The Sermon on The Mount." The intermediate windows of the clerestory,

with the smaller aisle windows, represent the Nine Beatitudes, and in color and composition complete the general plan, grading from cold to warm and from warm to cold around the entire church. This beautiful scheme has probably never before been conceived.

In " The Nativity," the idea represented is the birth of light emanating from the child, through the blue mystery of the night. The " Sermon on the Mount " is typical of The Man and his teaching.

" The Nativity " window is a picture of great brilliance, with the fire of gems in its gorgeous coloring of reds and pinks, blues, greens, purples, and yellows.

To the Mother and Child in the central panel there come, on the one hand, the Wise Men, — two in the adjoining panel and one in the outer panel; and on the other hand, Shepherds similarly grouped. The Magi clasp their gifts. The Shepherds behold in wonderment.

All but the outermost figure of each group are full in the glorified radiance emanating from the Child, and this divine effulgence illumines the whole composition, lessening as it diffuses itself toward the remoter figures and among the angels that fill the upper space of all the panels.

In the outer panels, besides the figures and the angels, are the trunks of trees, the lines of which are continued among the interstices of the Gothic tracery, where the glass has the blue of a starlight sky.

Mr. Reid's distinct achievement, however, in this work, apart from the control of the light, is in his success in retaining the flesh quality in the figures. This he has done in a way to make it immediately notable.

In the "Sermon on the Mount" Christ is represented as standing among his disciples, but giving the benediction to the multitude, which is not in the picture, but which is, in reality, the congregation in the church — those who are actually looking at the window. The colors, which are Mr. Reid's absolutely, produce in the glass an illumination vibrant and beautiful. Particularly distinctive are the long, graceful lines of the design.

Two years were spent in designing and executing these two windows, and the artist regards them as his most important work.

1998

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